The
UNITARIAN MONTHLY

No. 169 (Vol. XIV.—10.) OCTOBER. ONE PENNY.

A Great American Unitarian

CHARLES W. ELIOT, LL.D., the President Emeritus of Harvard University, U.S.A., in an address on February 4th, 1917, uttered the following concerning Unitarianism :—

NO RELIGION and no religious denomination can be greatly useful to society and civilisation unless it is animated by warm, positive convictions carried into practice. Ours is no cool and negative religion. On the contrary, it is a steady fire, a glowing hope, an invigorating inspiration.

We believe in a loving God who inspires and vivifies the universe, and to that God we attribute in an infinite degree all the finest, noblest, sweetest, loveliest qualities which human nature embodies and displays in finite forms. For us God is not a despotic ruler, a judge just or unjust, or a lord of embattled hosts. He is for us a Father Divine; and the word "father" signifies for us the best human combination of justice, tenderness and intimate sympathy.

We Unitarians believe in the essential dignity and goodness of human nature.

Notes and News.

Owing to the very narrow limits of space in our reduced number of pages the usual regular features cannot all be included each month; some will appear alternatively to give opportunity for other matters.

Miss E. Rosalind Lee, B.A. (daughter of the late Mr. E. Grosvenor Lee) has taken charge of the Pentre (Glam.) Unitarian Church for six months. Her welcome meeting will be on Oct. 1st, when the quarterly meeting of the S.E. Wales Unitarian Society will be held at Pentre. The Rev. Dr. Tudor Jones will conduct the service.

Twelve young men of our Chowbent Chapel out of 120 enlisted have now given their lives in the war. Lieut.-Col. Marshall (son of Rev. T. L. Marshall) is made a C.M.G. Corpl. W. H. Dinsdale, of Halifax Northgate Unitarian Chapel has been awarded the D.C.M., and Mrs. Willson, of the same chapel receives the Order of the 5th class (B.M.E.) under the newly instituted Order of the British Empire, for women's welfare work.

The General Conference of the Churches of the American Unitarian Association of the United States and Canada, is held at Montreal, Sept. 25-28.

The Annual Meetings of the Yorkshire Unitarian Union were held at Hunslet, Leeds, Saturday, Sept. 15th, when the Rev. Lieut. Col. C. Seymour Bullock, of Ottawa, Canada, was the preacher.

The British Government has refused to grant passports to allow Rev. Dr. Stanley Mellor to fulfil his preaching engagement at Montreal, Canada.

DEATHS: Miss E. W. Peek, Rhos-on-Sea, Aug. 11th; Mr. Jeremy Brooks, Eccles, Aug. 14th, 70, Lieut. B. H. Leigh, son of Mr. G. H. Leigh, of Worsley, Manchester, killed in action, August 18th; Sergt. R. Channon, of Sidmouth, in hospital, interred Aug. 20th, 36; Pte. L. C. Roebuck, of Lydgate, from wounds as prisoner, 19; Mr. R. T. Heape, of Rochdale, at Harrogate, Aug. 15th, 69; Mr. Thos. Ridgway, Shrewsbury, Aug. 18th, 54; 2nd Lieut. J. S. Reid, of Swansea, of wounds, Aug. 17th, 20; Miss Sarah E. Jones, of Caeronen Unitarian Church, Aug. 24th, 15; Captain Robert Blake Odgers, third son of Dr. W. Blake Odgers, K.C., from overwork, Birmingham, Aug. 31st, 27; Second-Lieut. R. A. Dickson, of Belfast, killed in action, Aug. 2nd; Dr. F. W. Kidd, Dublin, Sept. 5th, 60; Mr. Thomas M. Spiby, Aberdeen, Aug. 30th, 69; Rev. Gaetano Conte, Unitarian leader, Italy, died in Florence, Aug. 28th, 58; Mr. F. H. Bowring, M.A., Hampstead, Sept. 11th, 94; Mrs. Wm. Cooper, E. Dulwich, Sept. 12th, 67; Pte. W. Woolley, of Dukinfield; Lieut. J. P. Storrs, of Stalybridge, of wounds, Aug. 8th; Mrs. A. T. Hibbert, Hyde, Sept. 10th; Pte. A. E. Webb, of Colchester, killed in action, Aug. 16th; Pte. H. Dormer, of London, killed in action, Aug. 27th, 33; Rev. Dr. John Hunter, Hampstead, 68; Miss M. C. Martineau, Letchworth, Sept. 13th, 86; Mr. M. E. Leigh-Hunt, of Hertford, Sept. 15th, 46; Mr. Joseph Wilde, Bury, Lancs., Sept. 19th, 60.

To the Men and Women on War Service.

Who stands if Freedom fail? Who dies, if England live?—Kipling

DEAR COMRADES,—It must be an awful trial to many of you to "stick it," to hold on, to endure. Never was there a time when there was such a call to "endure hardness as a good soldier." You are put on your mettle in a thousand different ways, some of them beyond description. Those of you in the midst of battle, surrounded by the furies of hell, are put to the severest strain physically, mentally, and spiritually. You see friends and foes slain, and numerous dead and wounded strewn over the ground. And we say, what a terrible thing war is. Terrible! Why, no words can picture what you see, what you experience. And yet you have to hold on, to face it out in grim earnest, and to keep holding on to the end. Ah! to what end? Is it worth while? Let Kipling answer:

"Comfort, content, delight,
The ages' slow-bought gain—
They shrivelled in a night;
Only ourselves remain.
There's but one task for all,
For each one life to give.
Who stands, if Freedom fall?
Who dies, if England live?"

To soldier or sailor, to munition worker or to any engaged on war service in which everyday brings its drudgery and wearying toil, its risks and dangers, it may be asked: Is it worth while to save civilisation from military despotism? to make this a struggle to end all war? to make freedom and brotherhood possible among all peoples?

Think not that this terrible conflict will be in vain. Not for nothing is your sacrificing endeavour, the death of heroes, the martyred people. The end of it all must be a peace that shall never more be broken, the federation of the world in bonds of equal liberty and mutual help.

The moral strain is great too, as great as any. He who keeps his manhood clean, she who preserves her womanhood pure, in the face of the most strenuous effort, the severest temptations, is triumphantly victorious in the highest sense. To conquer the foe within is as necessary as to overcome the enemy without. In this Holy War against greed, foulness, and cruelty, be of good courage and God will strengthen your heart. In your efforts for the Right the warm sympathy of an innumerable host of friends is with you. They think of you by day and night, week in week out. Their hearts beat with yours, and they will rejoice when they can look into your faces again and clasp your hands, in eager greeting, in the triumph of Right over Might. —H.B.S.

Physical Effects of Unitarianism.

By ALAN RUSSELL (Author of "Physical Cultu re Made Easy.")

EVEN opponents of Unitarianism have been compelled to acknowledge that the religion they believe to be erroneous, seems to have a good effect on its adherents both mentally and morally. The Bishop of Carlisle, Dr. Diggle, has said "The homes of Unitarians, whether rich or poor, are generally homes of singular refinement and of active interest in intellectual movements. Their generosity and charitable benevolence are proverbial." Canon Curteis in his Bampton Lectures, wrote: "Can we Churchmen possibly be doing right in retaining our present hostile attitude towards Unitarians? In personal character many of them represent the highest type of Christian manhood. . . and many a good book of Unitarian authorship has been adopted and widely used by Anglicans."

But generally speaking neither opponents nor friends seem to have recognised the highly beneficial physical effects of Unitarianism. Undoubtedly the sane and inspiring teaching of rational Christianity has done much to promote longevity among its believers. A study of the obituary notices in our journals ought to convince the most bigoted opponent that, in the words a writer once wrote in this magazine, "there seems to be some connection between Unitarianism and longevity."

Moreover, this is noticeable not only in the present day, but it was equally true of the Unitarians of former days. In spite of the fact that centenarians are rare, and that Unitarians were never strong numerically in this country, our records show a number of persons who have completed more than a hundred years of life. "Memorable Unitarians" (published by the British and Foreign Unitarian Association) is a book containing brief biographical sketches of one hundred and fifty-four prominent Unitarians. Of these, the book states the age at death of one hundred and thirty-six, and of this number seventy-one lived to be more than 70—a fair proportion of them a great deal more than that age. When it is pointed out that a number of the lives recorded in this book are of men who were put to death in comparatively early life for holding Unitarian views, then the average age at death is seen to be more striking than at first appears.

The physical effects of Unitarianism are also seen in the fact that Unitarians were practising and advocating physical culture long before such athletes as Sandow appeared on the scene. Wm. Cullen Bryant (born 1794, died 1878) was born with a frail body, and as a young man was consumptive. But we read in "Memorable Unitarians," "he ate much fruit and little meat, took no tea or coffee, seldom used alcohol, and never tobacco. He did no work in the evening, so as not to spoil his sleep; and he was in bed by ten o'clock. He rose early; from half-past four to half-past five. Before dressing, he spent upwards of an hour in exercising himself with a pole or a light chair, and then bathed. Besides these morning exercises he walked six miles in the afternoon of every day. To the time of his death he steadily kept up his morning gymnastics." So notwithstanding the fact that "the greater part of his life was a hard struggle with iron fortune" he passed the age of eighty-three, with "perfectly preserved sight and hearing and in robust vigour." The three Unitarians Orville Dewey, Josiah Quincy, and the poet Rogers, were also pioneers of the modern physical culture movement.

If any reader of this article is not a Unitarian, surely he will agree that a religion which bears such good fruit physically, mentally, and morally, is, to say the least, worthy of investigation.

Bread Cast Upon the Waters.

A YOUNG man who had been preparing for the Primitive Methodist Ministry, and now on active service with the Mesopotamia Expeditionary Force, in a letter to the Central Postal Mission London, writes:—

"You want to know how it was I first heard of Unitarianism. Some years ago there was staying in Port Erin (I.O.M.) one of your ministers, a Rev. — Smith, who attended our church whilst on holiday. This particular Sunday the appointed preacher failed to turn up; and Mr. Smith kindly offered his services. Although but young at the time his handling of the Divine Truth appealed to me greatly. I remember as if but yesterday how he spoke of the Fatherhood of God and the Brotherhood of Man. When I found out that he was a Unitarian my admiration for him increased, as he practised what he preached. Need I say that the folk were delighted with him and offered the pulpit to him the following Sunday. Since that time I have thought for myself, and I feel convinced that in days to come the world will once more return to the simple and pure Gospel as preached by Jesus."

(The preacher did not "offer" but was "invited" by the chapel officials, to take their services, even after they were told that he was Unitarian. An account of this experience appeared in the "Unitarian Monthly" at the time.)

From the Business End.

(BY A MELIORIST.)

X.—"ALL'S WELL THAT ENDS WELL."

Everybody is familiar with the trying conditions that sometimes precede a thunderstorm. The days are dull and heavy. The air, still and suffocating, seems like a great weight to press down body and mind. Torpor and irritability take hold of men, and life is far from joyous. But, anon, there is a rumble in the heavens, and then a roar, and the pent-up energy is released in a storm.

Shortly, the tempest having spent itself, the blackness of the skies is pierced, the temperature falls, the air is freshened, and burden and strain are washed away. Something like this happened to the Bardsley Street Unitarian Church. The storm was years in gathering, and the clouds of enmity, though but vaguely defined or definable, were always there and prevented any clear mutual understanding or cordiality. At last, William Wallis introduced the revolutionary idea of the "Business End," the slumbering elements were disturbed and conflicted, with results there were not to the credit of some of the antagonists. While the storm lasted things were most unpleasant; but, happily, having had an opportunity to air their grievances, or, rather to express their muddled feelings, some of the malcontents were compelled to admit to their own shamed souls that their suspicions were groundless and their complaints childish. In a word, pitiable as was their exhibition of temper and discourtesy, it enabled the more sober members to straighten things out and clear the way for a more friendly feeling. This agreeable consummation was owing, partly, to the patience and gentleness of John Baines and the coolness and wisdom of Edward Brown, but, principally, to the clear-headedness of the sceptical shoemaker, James Diggle, who, though unable to associate himself with the "Business End," had, in a few simple words, defined the true relations of minister and committee and individual members.

"Mr. Baines and gentlemen," said the chairman, "I want to express my gratitude to Mr. Diggle for the words he has just spoken. Our friend has made it possible for us to understand each other better, and to deal with the business in hand in a more friendly spirit and, therefore, with a better hope of reaching a satisfactory conclusion. What he has said about the 'Business End' is perfectly true. Mr. Baines has no intention of setting up any sort of orthodoxy among us, or of questioning the right of anyone to dissent from his opinions. Also, his description of our minister as a gentleman and a scholar is one we all really accept. That being granted, all objections to the practical leadership of Mr. Benson vanish. No one ever disputed the minister's right to lead us in worship and in moral and spiritual things, since that was implied when we invited him to our pulpit and pastorate. Owing, however, to an unfortunate tradition that church business should be managed by a committee of laymen, the leadership of the minister has been limited, a limitation for which we have paid dearly. If committee work were confined to the raising and disbursing of funds, caring for the premises and arranging social functions, we laymen could do it; but even in such mundane affairs the presence and counsel of a 'gentleman and a scholar' would surely enable us to do it more efficiently. But, after the earnest remarks of Mr. Baines, I now see that the matters I have named are not the sole or principal things which should command our consideration. I now see—I believe we all now see—that the 'Business End' of our work is not financial and secular, but moral and religious, so that I feel not only that I am something of a usurper, but also that the demands of the position are so sacred that I dare not think of holding it any longer. This, gentlemen, is no silly mock modesty on my part; I am speaking frankly out of self-respect and respect for you, but especially for the faith we profess and the worthy man who is its exponent in our midst. Another thing: having had the 'Business End' of our church life stated so convincingly, in my judgment, as self-respecting men we have no option but to face it. However fatally we may have lost sight of our duty as a Christian society hitherto, we cannot evade it now. That being so, it is imperative that Mr. Benson be appointed chairman without delay; and I, therefore, move his appointment, and I will thank you for a seconder."

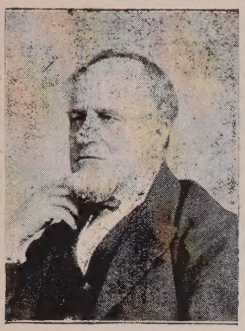
This courageous handling of the situation, though unexpected, was not resented. On the contrary, could the hearts of the hearers have been read, it would have been found that it was welcomed. Even those who have long harboured resentment against the minister, as minister, without knowing why, like men drawn into a conspiracy without defence or reason, had been secretly ill at ease Now disarmed, they were aware of a comfortable sense of relief. With the aid of the minds of John Baines, James Diggle, and Edward Brown, they had thought themselves out of their false and unfair notions.

The surprise of the evening, however, was not the frankness of the chairman, but the evident conversion of Tom Dickson; for no sooner had the former resumed his seat than the latter stood up, his face flushed but agreeable. "Mr. Chairman and gentlemen," he began huskily, "kindly permit me to second the motion." Then he paused, overcome with deep feeling. Recovering a little, he continued: "And I want to apologise." Another pause. "I have said some hard and, I must admit, some foolish things. Please forgive me."

He sat down abruptly, and covered his face.

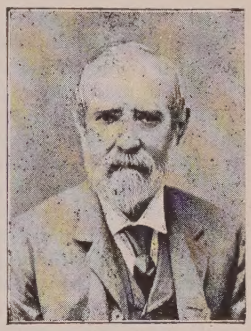
(To be continued.)

Rev. William Binns.



EDUCATED for the Unitarian Ministry at the Unitarian Home Missionary Board; was minister of Unitarian Churches at Birkenhead and Blackpool, and has been described as "a man of special ability, an original thinker, and a powerful platform speaker." He died 1901, aged 72.

The Late Ald. Harry Rawson, J.P.



MR. RAWSON was Alderman and Magistrate of Manchester, an earnest Unitarian, served as Chairman of Committee of the Unitarian Home Missionary College, and of Manchester College, Oxford, was a respected leader in the denominational affairs of the Unitarian Churches. He died 1904, aged 82.

Harold Chapin on Teaching Religion to Children.

ONE of the most vivid and interesting war books is "Soldier and Dramatist," being the letters of Harold Chapin. He was born at Brooklyn, U.S.A., February 15th, 1886, and died at Loos, September 26th, 1915. His mother was a Unitarian, and it was in this faith, writes his biographer, that he was reared. Harold Chapin, when he died, had been married five years, and there was a baby boy four years old. The Letters are delightfully fresh and simple and informing. There are a few references to the teaching of religion to his child which are well worth quoting. Writing to his mother-in-law, he says:

"Of course I have no objection to your teaching Vallie a prayer. Why should I have? Only please teach him one thing: that his prayer may not be answered, and that if it isn't, he must not think that God is cruel or unmindful. "Thy will be done" is the safety valve in all prayer, and a believer in God must surely think—if they do not say—those words as a part of every prayer. In the case of a child I think they should be said. "I would be grateful if you would not muddle his little brain with Trinitarian dogma. I have nothing against the Trinity except that it is puzzling and quite unnecessary. It's alright for an artist or a mystic—it can have a symbolic meaning which is most grateful, but I think it should not be taught. One can be a lover of God without going into the matter of the definition of Christ; and all such difficulties. If Vallie grows up a poet or a mystic, he will fight into these problems himself. I would rather he had the chance to be so unguided. If he is going to grow up an engineer or a farmer, he will be no poorer for never having been troubled with them.

"If I don't come home you may—I mean: Please will you teach him the Sermon on the Mount, and 'The Lord is my Shepherd,' etc., but I have always looked forward to teaching him these myself and still hope to do so—this coming winter too."

Writing to his wife, he says:—"Don't encourage Vallie to talk about God, there's a dear. It really troubles me very much to think that he's having his little mind, even slightly swayed by . . Tell him all the fairy tales or nonsense stories you please but about God and religious subjects only tell him what you yourself unfeignedly believe to be true; if nothing, tell him nothing. I want him—as I did—to find a definite religious or philosophical attitude (which means more, really, than a credo) towards what he sees—what he thinks he should do—what he fails to understand—for himself. One cannot learn an attitude or acquire it from others, it is at best a pose. One must make it for oneself, and by giving a child an idea that the cosmos is a sort of toy shop run by a tyrant (tyrants could be benevolent—don't misunderstand the term) with a curious hobby—the rewarding of certain acts and the punishment of others and the forgiveness of certain of the better acts as a reward for 'repentance' coupled with a belief in the tyrant's existence—to teach a child this is to give it an altogether unreal cosmos to face, and adapt his attitude to and build to.

"Fairy tales are quite different. They are confessed imaginings; not told as authoritative—at least by intelligent people."

Take Pains.

By Rev. WILLIAM C. HALL, M.A.

LET us not deceive ourselves with the thought that the happy moments and the inspirations of life ever come to the slackers and wool-gatherers. Before a man can express himself he must have impressed a good deal into himself ; he must have laboured hard at heavy toil, or he must have waited with an uncommon patience for the outer and inner voices and prepared himself to receive much before he can give forth anything. Work, after all, is at the back of genius. Both intellectually and spiritually Jesus was a genius, but those sayings which make up the Sermon on the Mount were not dicta thrown off easily from a swift mind and a warm heart ; behind them were years of painful meditation and deep-heart searching—pangs and agonies of the soul's long travail.

Hallam Tennyson in his memoir of his father, tells the story of "Crossing the Bar." He says: "It was written in my father's eighty-first year, on a day in October when we came from Aldworth to Farringford. Before reaching Farringford he had the moaning of the Bar in his mind, and after dinner he showed me the poem written out. I said, "That is the crown of your life's work." He answered, "It came in a moment." It came in a moment! Yes, but all his life's work converged and co-operated to make that crown.

So was it in the case of Jesus. In every Beatitude his whole life came to a happy climax. He knew the blessings, because he had lived through the work and the suffering to which he called his disciples. Let us not forget the pain, the work, the labour that is suffering,—the pains, as it is sometimes called,—that lies behind the life that can greatly express itself. Do we not often feel that the kindest people are they who have endured the greatest trials, and that sorrow is often laid on human hearts to crush out all hardness and make them gentle, and that beautiful words that have helped us most, so helped us because they came from quivering lips, have been washed to purity by a sea of tears? Behind the great and good things, pain ; behind the things that live and make us live, what labour and agony of life. We may not expect anything great out of that over which we have not greatly toiled.

Central Postal Mission (and Unitarian Workers' Union)

President : Miss TAGART — Hon. Treasurer : Miss ETHEL C. LAKE.
Hon. Secretary : Miss FLORENCE HILL, 40, Frognal Lane, Hampstead, London, N.W. 3.

THE Rev. Ethelred Brown, minister of the Unitarian Church at Kingston, Jamaica, has made great sacrifices for the Unitarian cause. He is a coloured man, native of Montego Bay; was originally in business, and also held the post of organist at a Methodist Church. Having become convinced of the truth of the Unitarian faith he sacrificed his position and ultimately, with the aid of friends in the United States obtained entrance to Meadville Theological College, Pa.

On returning to Jamaica, Mr. Brown endeavoured to build up a Unitarian congregation at Montego Bay. There were, however, great difficulties in his way and eventually on the recommendation of the American Unitarian Association he and his family removed to the capital (Kingston). Here he has been carrying on Unitarian work with the utmost vigour. Sunday services and week-night lectures are held in a large room that opens on to the verandah of his house, and are attended by coloured and whtie people. There is a membership roll of over 30, and there are continual accessions. The majority are educated people, but with small means. Both Mr Brown and his wife are highly gifted musically, and their talents in this direction are in aid of the services and meetings. Sunday afternoon services are held in the park, the Mayor having granted the use of the Band Stand. Occasional services are held in cinema and other halls. No opportunity is lost of using the Press to further the Unitarian cause. In addition to definite religious work Mr. Brown is active in eductaional and social movements, and he has won the respect and esteem of men of various sects and parties. The Bishop of Jamaica, the Principal of the Baptist College, and several eminent lawyers and members of the Press co-operate with him. An Association for Lectures and Discussion which he has founded and which meets in his hall, has for its motto "Truth for truth's sake," and has been referred to as 'an oasis in a desert of intolerance." The Rev. G. B. Stallworthy, of Poole, who visited Jamaica a year ago, writes of him as "a young man of great energy, of decided ability as a thinker, speaker and writer, blest with an attractive manner that wins respect." The American Unitarian Association in conjunction with several leading Unitarian ministers, have guaranteed to raise a yearly sum for a few years to give the cause time to grow. Our American friends are anxious for the support and sympathy of those in England, and as a beginning the committee of the Central Postal Mission and Unitarian Workers' Union have opened a fund for the Unitarian Movement in Jamaica, the treasurer, Miss Ethel C. Lake, Alsaka, Sutton, Surrey, will be glad to receive donations.

The Children's Corner.

YOUR NICHE!

There's a niche for you in the world, my boy,
A corner for you to fill;
And it waits to-day,
All along life's way,
For the boy with a frank "I will!"
So lad, be true,
The world wants you
In the corner that you may fill.

There's a niche in the world for you, my girl,
A corner for you to fill;
For the girl that is kind,
With a pure, sweet mind,
A place is waiting still.
So, lass, be true,
The world wants you
In the corner that you may fill.

There's a niche for you both in the world, my dears,
A corner for you to fill,
And a work to do
Which no one but you,
In God's great plan, can fulfil;
So, dears, be true,
The world wants you,
And your place is waiting still.

"IF I WERE."

If I were a boy, a man I would be,
I'd protect all the small ones,
And help all the weak ones;
I'd not fear the tall ones;
But would honour the meek ones;
A manly boy would I be.
If I were a girl, a woman I'd be.
I'd mother the tiny ones,
And help all the mother ones;
I'd rejoice in the shiny ones
And comfort the other ones;
A womanly girl would I be. —H.F.S.

Nat. Unitarian Temperance Association.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

President: Rev. Dr. J. E. CARPENTER. Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.
Hon. Treasurer: Mr. E. BUSER.

DRINK AND INFANT MORTALITY.

THE following facts should compel serious thought:—

While 9 soldiers died every hour in 1915, 12 babies died at home.

Of 100 children born to abstaining parents, 13 are born dead.

Of 100 children born to drinking parents, 23 are born dead.

Of 100 children born to immoderate drinking parents, 32 are born dead.

Of every 100 children born to sober mothers 23 die before they reach two years of age but as many as 55 children—more than double—born of drinking mothers fail to reach that age.

QUERY: What ought all parents to do for the sake of their children?

NAME UNITARIAN

We hold the name 'Unitarian' in no narrower sense than that of a movement to Unite the best spirit and method of all denominations in a peace that might be universal. We proclaim our faith in unity—the unity of religion in righteousness, the unity of men with each other and with nature, and the unity of all in God.—Henry Martyn Cimmons.

MINISTERIAL CHANGES: Rev. Lawrence Redfern, M.A.,B.D., has resigned at Norwich and accepted appointment to the Ullet-road Church, Liverpool; Rev. H. Maquire, B.Sc., is appointed to the Free Christian Church, Billingshurst; Rev. John Ellis, Stalybridge, is again being released by his church for Y.M.C.A. work with the army in France, and departs Oct. 16th.

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—AND—
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Unitarian Christianity

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